a formal banquet involves cleansing. In entering to dine, certain persons, servants or children, pour water from a metal ewer above a basin over the hands of the guest, furnishing him soap and a towel. Each guest goes through this ritual before going to the table, in groups of two or three. It is repeated a second time when the meal is at an end. According to the direction of the Prophet, the Muslim worshipper must perform the "lesser ablution" (Wudu), washing face, hands, and feet, before each of the five daily prayers. Because an observably large proportion of the populace, with no respect to social status, does not pray five times each day, it is difficult to form any idea of adherence. Similarly, the "greater ablution" (ghusl), a complete cleansing of the body, must be undertaken by Muslims after major pollutions, of which the commonest is sexual intercourse. An individual so concerned is najis, "defiled" or "filthy," a violent term of abuse, until bathed, and requiring of a husband the number of baths he has taken in a given period is tantamount to asking how many times he has gone to his wife. It is thus almost impossible, outside of direct observation, to obtain anything other than hearsay on the bathing habits of married people. Nevertheless, it can be seen that most townsmen bathe in the summer at least once or twice each week. The nails are cut with a knife, and cleaned with the same instrument. The attention paid to the parings will be noted later.

woman in labor. A second woman, the midwife, is summoned at the same time. There were four midwives in Rowandus in 1951, all women of the lower classes. The mother is delivered lying on mattresses spread on the floor. When the baby is held up by the midwife, the women cry Salawat (Arabic, "Prayers") and Ullah ("God"), which conveys the event to the waiting men nearby. The midwife severs the umbilical cord with a knife and ties it, and the baby is washed in water, rolled in a mixture of oil and salt, and swaddled. Pieces of cloth have been placed under the mother. The blood is washed from these and they may be used again. The afterbirth, bewar nindar ("friend of the infant"), is taken some distance from the house and buried. A woman is considered impure for forty days after the birth and she is not allowed to have intercourse with her husband during this period. When it is completed, she is supposed to take a ritualized bath in which forty cups of water are poured over her. Intercourse between husband and wife is freely permitted during pregnancy.

The female relatives of the mother remain with her for seven days. A celebration for both sexes ensues, depending for its size on whether or not the newly-born is a boy and the wealth of the father. For the wealthy, a series of animals, sheep or goats, are slaughtered and their flesh is distributed to the poor. A banquet is held for the friends and relatives of the house, lasting from a few days to two weeks, at times accompanied by dancing and the music of the flute and drum. A poor man can only

themselves teach the child the minimum essentials of the religion at home, the testimony of faith, the Fatiha or opening chapter of the Quran, and the ritual of prayer. Beyond this parental instruction many do not proceed. Girls may also attend religious classes of their own in the summer, identical in content with those given the boys. Religious training at Rowandus enjoyed a high reputation in the district, and, unlike the government schools, was attended by poor youths from the agricultural villages who sought a religious career. Just as a mulla is not formally ordained, there is no ceremony of confirmation in Islam, and, after circumcision, a boy simply "grows up in the faith." 793 794 871 869

Prayer is required five times daily of every Muslim, male or female. The times of prayer come at dawn, a few minutes after noon, a point approximately between noon and nightfall, a few minutes after sunset, and at nightfall. In addition, an extremely pious person may add two prayers during the night. One must be in a condition of ritual purity to pray, and the usual requirement is the lesser ablution (wudhu) which consists of washing the face, hands, and feet. Major pollutions, of which sexual intercourse is outstanding, demand the greater ablution (ghusl), a complete bathing of the body. When in a state of purification, the worshipper stands facing in the direction of Mecca at the appointed time, and, placing his hands open on each side of his face, intones the phrase 789 [783] [516]